A GUIDE TO Eternal Glory: OR Brief Directions to all Christians, how to attain a true and saving Interest in Christ, in order to their Everlasting salvation.

To which are added some Spiritual Hymns.

1 Sam. 25. 32, 33. *Blessed be the Lord God of Israel, which sent thee this day to meet me, and blessed be thy advice.*

London, Printed for *N. Crouch* in *Exchange-Ally* over against the *Royal-Exchange*. 1676.

TO THE READER.

CHristian Reader, *I finding in this latter day, the love of* GOD *shining in some measure, with its pleasant beames in my heart, warming my affections, enflaming my* Soul, *not only to give a spiritual Eccho in Soul-duty, to so great a Lover as my Saviour is, whose tran-*

scendent Love passeth knowledge, Eph. 3. 19. *But also the loving and wishing well to all* Sions *Heaven-born Children; for I find in this day, many poor souls tossed to and fro, ready to be carryed away with every Wind of Doctrine by the slights of men and cunning craftiness, whereby they lie in weight to deceive*, Eph. 4. 14. *And that there are so many foundations to build upon, that are false, upon which much labour is spent in vain; that men are not speaking the*

truth

truth in love, neither are they growing up into him in all things, which is the Head, Christ, Eph. 4.15. *And if there be a disjunction from, there cannot be a growing in Christ; and without our union in him, all that we do is cursed. Thou wilt find therefore,* courteous Reader, *this ensuing little Treatise, if the Lord be pleased to bless the Reading of it unto thee, as a still voice behind thee, saying,* This is the way, walk in it, that thou turn not to the right hand nor

to the left. *For the way into that pleaſant path of Soul-juſtification before God is in and through the righteouſneſs of Jeſus Chriſt: for all our ſelf-righteouſneſs is as filthy rags: for ſurely ſhall one ſay,* In the Lord have I righteouſneſs and ſtrength; in the Lord ſhall all the ſeed of Iſrael be juſtified, and ſhall glory, *Iſa.* 45. 24, 25. *It is only the dying of that juſt one, for us unjuſt ones, muſt bring us to God;* He that knew no ſin, was made ſin for us, that we (*that were*

were nothing but sin) might be made the righteousness of God in him, 2 *Cor.* 5. 21.

Christian Reader, *Let all that is of old* Adam *in thee fall down at the foot of Christ he only must have preheminence; all the vessels of this new spiritual New-covenant Temple, from the cups to the flaggons, must be all hung upon* Christ; *He is to bear the glory, for he is only worthy; for he is to build the Temple of the Lord, and to bear the glory; He by his Fathers appoint-*

ment is Foundation-Stone, Corner-Stone, and is to be Top-stone; He is the Fathers fulness of Grace and Glory; whatever thy wants be, thou mayest come to him, there is Balsom enough in him fit for Soul-cure.

Reader, *The good Lord help thee to experience this ensuing* Word of Advice, *that it may be made by God unto thee, like Honey, sweet to thy Soul, and health to thy bones, and my soul shall rejoice with thee.*

Thy Brother in the Faith & fellowship of the Gospel.

T. W.

A

GUIDE

TO

Eternal Glory:

OR,

Brief Directions to all Christians, how to attain a true and saving Interest in Christ, &c.

A *Word of Advice* to my own heart and thine. Thou art a Professor, and partakest of all Ordinances; thou

doſt well, they are glorious Ordinances: But if thou haſt not the Blood of Chriſt at the root of thy profeſſion, it will wither and prove but painted pageantry to go to hell in.

If thou retain guilt or ſelf-righteouſneſs under it, thoſe vipers will eat out all the vitals of it at length. Try and examine with greateſt ſtrictneſs every day, what bottom thy Profeſſion and hope of glory is built upon, whether it was laid by

by the hand of Christ; if not, it will never be able to endure the storm that must come against it, Satan will throw it all down, and great shall be the fall thereof, *Math.* 7. 27.

Glorious Professor! Thou shalt be winnowed, every vain of thy profession will be tryed to purpose: tis terrible to have it all come tumbling down, and to find no thing but it to bottom upon.

Soaring

Soaring Professor! See to thy waxen wings betimes, which will melt with the heat of temptations. What a misery, to trade much and break at length, having no stock, no foundation laid for Eternity in thy soul.

Gifted Professor! look there be not a Worm at the Root, that will spoil all thy fine goard, and make it dye about thee in a day of scorching.

Look over thy Soul daily, and ask, where is the blood of Christ to be

be ſeen upon my Soul? what righteouſneſs is it that I ſtand upon to be ſaved by? have I got off all my ſelf-righteouſneſs, many eminent profeſſors have come at length to cry out in the ſight of the ruine of their Duties, *undone, undone to all eternity.*

The greateſt ſins may be hid under the greateſt duties, and the greateſt terrors. See the wound that ſin hath made in thy ſoul be perfectly cured by the blood of Chriſt,

not

not skinned over with duties, humblings, enlargements, &c. Apply what thou wilt, beſides the blood of Chriſt, it will poyſon the ſore. Thou wilt find that ſin was never mortified truly, that thou haſt not ſeen Chriſt bearing for thee upon the Croſs: Nothing can kill it but the beholding of Chriſts righteouſneſs.

Nature can afford no Balſome fit for ſoul-cure. Healing from duty and not from Chriſt, is the moſt

moſt deſperarte diſeaſe. Poor ragged Nature with all its higheſt improvements, can never ſpin a garment fine enough (without ſpot) large enough (without Patches) to cover the ſouls nakedneſs. Nothing can fit the ſoul for that uſe but Chriſt's perfect righteouſneſs.

Whatſoever is of natures ſpinning, muſt be all unravelled before the righteouſneſs of Chriſt can be put on: whatſoever is of natures putting

on

on, Satan will come and plunder it every rag a way, and leave the Soul naked, and open to the wrath of God. All that Nature can do will never make up the least dram of grace that can mortifie ſin, or look Chriſt in the face one day.

Thou art a Profeſſor, goeſt to hearing, praying, and receiving, yet miſerable mayſt thou be. Look about thee, didſt thou ever yet ſee Chriſt to this day in diſtinction from

from all other excellencies and righteousnes in the world, and all them falling before the Majesty of his love and Grace; *Isa.* 2. 17.

If thou hast seen Christ truly, thou hast seen pure grace, pure righteousnes in him, every way infinite, far exceeding all sin and misery; If thou hast seen Christ, thou canst trample upon all the righteousnes of men and Angels, so as to bring thee into *acceptation* with God.

If

If thou haſt ſeen Chriſt, thou wouldſt not do a duty without him for ten thouſand Worlds, 1 *Cor.* 2. 2.

If ever thou didſt ſee Chriſt, thou ſaweſt him a Rock higher than *ſelf-righteouſneſs, Satan, ſin,* Pſal. 61. 2. and the *Rock* doth follow thee, 1 *Cor.* 10. 4. and there will be continual droppings of hony and grace out of that Rock to ſatiſfie thee, *Pſal.* 81. 16.

Examine, if ever thou didſt behold Chriſt as the only

only begotten of the Father, full of Grace and truth, *Joh.* 1.14.16.17. Be ſure thou art come to Chriſt, that thou ſtand upon the Rock of Ages, haſt anſwered his call to thy Soul, haſt cloſed with him for juſtification.

Men talk bravely of believing, whilſt whole and ſound: few know it. Chriſt is the miſtery of the Scripture; Grace is the Miſtery of Chriſt. Believing is the moſt wonderful thing in the world. Put any thing of thine

thine own to it, and thou ſpoileſt it; Chriſt will not ſo much as look at it for believing.

When thou believeſt and comeſt to Chriſt, thou muſt leave behind thee thy own righteouſneſs, and bring nothing but thy ſin, (O that is hard) leave behind all thy holineſs, ſanctification, duties, humblings, &c. and bring nothing but thy wants and miſeries, elſe Chriſt is not fit for thee, nor thou for Chriſt. Chriſt will be a

pure

pure Redeemer and *Mediator*, and thou must be an undone *sinner*, or Christ and thou will never agree. It's the hardest thing in the World to take *Christ alone* for *righteousness*; that's to acknowledge him Christ. Joyn any thing to him of thy own, and thou unchrists him.

Whatever comes in when thou goest to God for acceptation (besides Christ) call it *Anti-Christ* bid it be gone; make only *Christs righteousness* triumphant

umphant; all beſides that muſt fall if Chriſt ſtand, and thou ſhalt rejoyce in the day of the fall thereof, *Iſa.* 1. 10, 11, 12. Chriſt alone did tread the *wine-preſs*, and there was none with him, *Iſa.* 63. 3. If thou joyn to any thing but *Chriſt*, Chriſt will trample upon it in fury and anger, and ſtain his rayment with the blood thereof.

Thou thinkeſt it eaſie to believe; was ever thy faith tryed with an hour of temptations and a through

through ſight of ſin, was it ever put to grapple with Satan and the wrath of God lying upon the *Conſcience*; when thou waſt in the mouth of hell and the grave, then did God ſhew thee Chriſt, a ranſom, a righteouſneſs; *&c*, Then couldſt thou ſay, *O I ſee grace enough in Chriſt*, thou mayeſt ſay that which is the biggeſt word in the world, *Thou believeſt*. Untryed faith is uncertain faith.

To

To believing there must go a clear conviction of sin, and of the merits of the *blood* of Christ, and of Christs *willingness* to save upon this consideration meerly, that thou art a sinner; things all harder than to make a *world*. All the power in natute cannot get up so high in a storm of sin and guilt, as really to believe there is any *grace*, any *willingness* in Christ to save.

When Satan chargeth sin upon the *conscience*;

ence, then for the Soul to charge it upon Chriſt, that is Goſpel like, that is to make him *Chriſt*; he ſerves for that uſe; to accept *Chriſts righteouſneſs alone*, his *blood alone for Salvation*, that's the ſum of the Goſpel.

When the Soul in all duties and diſtreſſes can ſay, *Nothing but Chriſt, Chriſt alone*, for *righteouſneſs*, *juſtification*, *ſanctification*, *redemption*, 1 Cor. 1. 30. not Humblings, not Duties, not Graces, *&c.* that ſoul

hath got above the reach of the billows.

For all temptations, Satans advantages, and our complainings, are laid in ſelf-righteouſneſs and ſelf-excellency: God purſueth theſe by ſetting Satan upon thee (as *Laban* did *Jacob* for his Images which *Rachel* hid, *Gen.* 31.) theſe muſt be torn from thee (be as unwilling as thou wilt) theſe hinder Chriſt from coming in; & till Chriſt come in, guilt will not out; and where guilt is, there

there is heardneſs of heart: and therefore much guilt argues little (if any thing) of *Chriſt*, when *guilt* is raiſed up, take heed of geting it allayed any way but by *Chriſts blood*, that will tend to hardning. Make Chriſt *thy peace*, *Eph.* 2. 14. not *thy Duties*, thy *Tears*, *&c.* Chriſt thy *righteouſneſs*, not thy *graces*, *&c.* Thou mayeſt deſtroy Chriſt by reſting in *duties*, as well as by *ſins*. Look at Chriſt, and do as much as thou

wilt. Stand with all thy weight upon Christs righteousnes; take heed of having one foot on thy own righteousnes, another on Christs.

Till Christ come and sit on high upon a Throne of grace in the conscience, there is nothing but guilt, terrors, secret suspicions, the soul hanging between hope and fear, which is an ungospel-like state.

He that fears to see sins utmost violence, the utmost Hell of his own heart,

heart, he ſuſpects the merits of Chriſt. Be thou never ſuch a great ſinner (1 *Joh.* 2. 1.) try Chriſt to make him thy Advocate, and thou ſhalt find him *Jeſus Chriſt the righteous.*

In all doubtings, fears and ſtorms of conſcience look at *Chriſt* continually. Do not argue with Satan, (he deſires no better) bid him go to Chriſt and he will anſwer him, it's his office, as he is our Advocate, 1 *Joh.* 2. 1. His office to

anſwer Law, as our Surety, *Heb.* 7. 22. His office to anſwer Juſtice as our Mediator, *Gal.* 3. 20. 1 *Tim.* 2. 5. And he is ſworn to that office, *Heb.* 7. 20, 21. Put *Chriſt* upon it; if thou wilt do any thing thy ſelf as to ſatisfaction for ſin, thou renounceſt Chriſt the righteous, *who was made ſin for thee*, 2 Cor. 5. 21.

Satan may alledge and corrupt Scripture, but he cannot anſwer Scripture: It's Chriſts word of mighty Authority. Chriſt foiled

foiled Satan with it, *Math.* 4.

In all the Scripture there is not an ill word againſt a poor ſinner ſtript of *ſelf-righteouſneſs*, nay, it plainly points out this man to be the ſubject of the Grace of the Goſpel, and none elſe. Believe but Chriſts willingneſs, and that will make thee willing.

If thou findeſt thou canſt not believe, remember its Chriſts work to make thee believe; put him upon it, *he works to will and*

to do of his good pleasure, Phil. 2. 13. Mourn for thy unbelief, which is setting up of guilt in the *conscience* above *Christ*, an undervalluing the Merits of Christ, accounting his blood an unholy, a common, an unsatisfying thing.

Thou complainest of thy self much. Doth thy sin make thee look more at Christ, less at Self? That's right, else complaining is but hypocrisie. To be looking at Duties, Graces, Enlargements

ments, when thou ſhouldeſt be looking at *Chriſt*, that's pittiful: Looking at them will but make thee proud; Looking at *Chriſts Grace* will make thee humble. *By grace ye are ſaved*, *Eph.* 2. 5.

In all thy temptations be not diſcouraged, *Jam.* 1. 2. Thoſe Surges may be, (not to break thee, but) to have thee off thy ſelf, on to the Rock *Chriſt*.

Thou mayſt be brought low, even to the brink of Hell, ready to tumble in, thou canſt not be brought

lower then the Belly of Hell (many Saints have been there,) yet there mayeſt thou cry, there mayeſt thou look toward the holy Temple, *Jonah* 2. 2, 4. Into that Temple none might enter but purified ones, and with an offering too, *Act.* 21. 26. But now Chriſt is our Temple, Sacrifice, Alter, High-Prieſt, to whom none muſt come but ſinners, and that without any Offering, but his own blood, once offered, *Heb.* 7. Remem-

ber

ber all the patterns of Grace that are in Heaven. Thou thinkeſt, O what a *Monument* of *grace* wouldeſt thou be! There are many Thouſands as rich Monuments as thou canſt be.

The greateſt ſinner did never poſe the Grace of Chriſt; do not deſpair: hope ſtill; when the Cloud's at blackeſt, even then look towards Chriſt, the ſtanding Pillar of the Fathers Love and Grace, ſet up in Heaven for all ſinners to gaze

gaze upon continually. Whatsoever Satan or conscience say, do not conclude against thy self: Christ shall have the last word, he is Judge of quick and dead, and must pronounce the final sentence: his blood speaks Reconciliation, *Col.* 1, 20. Cleansing, 1 *Joh.* 1. 7. Purchase, *Acts* 20. 28. Redemption, 1 *Pet.* 1. 19. Purging, *Heb.* 9. 13. 14. Remission, *v.* 22. Liberty, *Heb.* 10. 19. Justification, *Rom.* 5. 9. Nighness to God, *Eph.* 2. 13.

Not

Not a drop of his blood ſhall be loſt. Stand and hearken what God will ſay, *for he will ſpeak peace to his people, that they return no more to folly*, Pſal. 85. 8. He ſpeaks *Grace*, *Mercy* and *Peace*, 2 Tim. 1, 2. That's the language of the Father, and of Chriſt. Wait for Chriſts appearing as the Morning Star, *Re.* 22. 16. He ſhall come as certainly as the Morning, as refreſhingly as the Rain. *Hoſ.* 6. 3.

The Sun may as well be hindred from riſing,

as

as Christ the Sun of righteousnes, *Mal.* 4. 2. Look not a moment off Christ; Look not upon sin, but look upon Christ first, when thou mourneſt for sin, if thou dost not see Christ, then away with it, *Zech.* 12. 10.

In every Duty look at Christ, before duty to pardon, in duty, to assist, after duty, to accept: without this it's but carnal careless duty. Do not legalize the Gospel, as if part did remain for thee

thee to do and ſuffer, and Chriſt were but an half Mediator and thou muſt bare part of thy own ſin, and make part ſatisfaction. Let ſin break thy heart, but not thy hope in the Goſpel.

Look more at Juſtification that Sanctification. In the higheſt commands conſider Chriſt, not as an exactor, to require, but a debtor, an undertaker, to work. If thou haſt looked at workings, duties, qualifications, *&c.* more then at the

the Merits of Chriſt, it will coſt thee dear, no wonder thou goeſt complaining.

Graces may be Evidences, the Merits of Chriſt (only without them) muſt be the foundation of thy hope to bottom on. *Chriſt* only can be the hope of Glory, *Col.* 1. 27.

When we come to God we muſt bring nothing but *Chriſt* with us. Any ingredience of our own qualifications will poiſon and corrupt faith.

He

He that builds upon Duties, Graces, *&c.* Knows not the Merits of *Christ*. This makes believing ſo heard, ſo far above Nature. If thou believeſt, thou muſt every day renounce (as dung and droſs, *Phil.* 3. 7. 8.) thy Priviledges, thy Obedience, thy Sanctification, thy Duties, thy Graces, thy Tears, thy Meltings, thy Humblings, and nothing but *Chriſt* muſt be held up: Every day thy workings, thy ſelf-ſufficiency muſt be deſtroyed.

Thou

Thou muſt take all out of Gods hand: Chriſt is the gift of God, *Joh.* 4. 10. Faith the gift of God, *Eph.* 2. 8. Pardon a free gift, *Rom.* 5. 16. Ah how Nature ſtorms, frets, rageth at this, that all is of gift, and it can purchaſe nothing with its actings, and tears, and duties, that all its workings are excluded, and of no value in Heaven!

If Nature had been to contrive the way of Salvation, it would rather have put into any hands of

of Saints or Angels to ſell it, then of Chriſt, who gives freely, whom therefore it ſuſpects; it would have ſet up a way to purchaſe by doing; therefore it abominates the merits of Chriſt, as a deſtructive thing to it; would do any thing to be ſaved, rather then go to Chriſt, or cloſe with Chriſt. Chriſt will have nothing, the ſoul will force ſomewhat of its own upon Chriſt. Here is the great controverſie.

Conſider,

Conſider, didſt thou ever yet ſee the merits of Chriſt, and the infinite ſatisfaction made by his death? didſt thou ſee this in a time when the burden of ſin and the wrath of God lay heavy upon thy conſcience? that's Grace. The greatneſs of Chriſts merits is not known but to a poor ſoul at the greateſt loſs. Slight convictions will have but ſlight, low prizing of Chriſts *blood* and *merits*.

Deſpairing

Deſpairing ſinner, thou art looking on thy right hand and thy left, ſaying, *who will ſhew us any good?* thou art tumbling over all thy Duties and Profeſſions, to patch up a rigteouſneſs to ſave thee; miſerable comforters are all thoſe to thee. Look at Chriſt now, look at Chriſt now: Look to him and be ſaved, all the ends of the Earth, *Iſa.* 45.22. There is none elſe. He is a Saviour and there is none beſides him, *ver.* 21.

Look

Look any where elſe; and thou art undone.

God will look at nothing but Chriſt, & thou muſt look at nothing elſe. Chriſt is *lifted up on high* (as the *Brazen Serpent in the Wilderneſs*) that the *Ends of the Earth*, ſinners at the greateſt diſtance, *may ſee him*, and *look towards him*. The leaſt ſight of him will be ſaving, the leaſt touch *healing to thee*, and God intends thou ſhouldſt look on him, for he hath ſet him upon a high Throne

of

of Glory in the open view of all poor ſinners. Thou haſt infinite reaſon to look on him, no reaſon at all to look off him: for, *He is meek and lowly of heart*, *Mat.* 11. 29. He will do that himſelf which he requires of his creature, bear with infirmities, *Rom.* 15. 1. not pleaſing himſelf, not ſtanding upon points of Law, *ver.* 2. He will reſtore with the Spirit of meekneſs, *Gal.* 6. 1. And bare thy burdens, *ver.* 2. He will forgive not

not only until ſeven times but ſeventytimes ſeven, *Mat.* 18. 21, 22. It put the faith of the Apoſtles to it to believe this, *Luk.* 17. 4, 5. Becauſe we are hard to forgive, we think Chriſt is hard.

We ſee ſin great, we think Chriſt doth ſo, and meaſure infinite Love with our Line, infinite Merits with our ſins, which is the greateſt Pride and Blaſphemy, *Pſal.* 103. 11, 12. *Iſa.* 40. 15. Hear what he ſaith, *I have found a Ranſome,*

Ranſom, Job. 33. 24. *In him I am well pleaſed*, *Mat.* 3. 17. God will have nothing elſe; nothing elſe will do thee good, or ſatisfie conſcience, but Chriſt, who ſatisfied the Father. God doth all upon the account of Chriſt.

Thy deſerts are *Hell*, *Wrath*, *Rejection*; *Chriſts deſerts are Life*, *Pardon*, and *Acceptation*. He will only ſhew thee the one, but he will give thee the other. Its Chriſts own glory and happineſs to

 pardon,

pardon: consider, whilst Christ was upon the Earth, he was more among Publicans and sinners, than Scribes and Pharisees, his professed adversaries; for they were righteous ones. It is not so as thou imagineſt, that his state in glory makes him neglectful, scornful to poor sinners; no, he hath the same heart now in Heaven; *he is God and changeth not. He is the Lamb of God that taketh away the sins of the World, Joh.* 1. 29.

He

He hath gone through all thy temptations, dejections, ſorrows, deſertions, rejections, *Mat.* 4. 3. to 12. *Mark* 15. 34. *Luke* 22. 44. *Mat.* 26. 38. and hath drunk the bitterneſs of the cup, and left thee the ſweet, the condemnation is out; Chriſt drunk up all the Fathers wrath at one draught, and nothing but Salvation is left for thee.

Thou ſayeſt, thou canſt not believe, thou canſt not repent: fitter for

Christ, if thou hast nothing but sin and misery. Go to Christ with all thy impenitency, and unbelief, to get faith and repentance from him, that is glorious. Tell Christ, *Lord, I have brought no righteousness, no grace to be accepted in, or justified by; I am come for thine, and must have it.* We would be bringing to *Christ*, and that must not be; not a peny of Natures highest improvements will pass in Heaven. Grace will not stand

ſtand with works, *Tit.* 3. 5. *Rom.* 11. 6. That is a terrible point to Nature which cannot think of being ſtript of all, not having a rag of Duty or Righteouſneſs left to look at. Self-righteouſneſs, ſelf-ſufficiency, are the darlings of Nature, which ſhee preſerves as her Life; that makes Chriſts Righteouſneſs ſuch a ſtrange thing to Nature, ſhe cannot deſire him; he is juſt directly oppoſite to all Natures glorious intereſt.

Let Nature but make a Goſpel, and it would be quite contrary to *Chriſts*: it would be to the juſt, the innocent, the holy, the righteous, *&c.* Chriſt hath made the Goſpel for thee, that is, to needy ſinners, the ungodly, the unrighteous, the unjuſt, the accurſed. Nature cannot endure to think the Goſpel is only for ſinners, it will rather chuſe to deſpair, than go to *Chriſt* upon ſuch terrible terms.

When

When Nature is but put to it by guilt or wrath it will to its old haunts of ſelf-righteouſneſs, ſelf-goodneſs, *&c.* An infinite power muſt caſt down thoſe ſtrong holds. None but the *ſelf-juſticiary* ſtands excluded out of the Goſpel; *Chriſt* will look at the moſt abominable ſinner before him; becauſe to ſuch a one *Chriſt* cannot be made *Juſtification*, he is no ſinner. To ſay in complement, I am a ſinner, is eaſie; but to pray with

the Publican indeed, *Lord be merciful to me a ſinner*, is the hardeſt prayer in the World. It's eaſie to ſay, *I believe in Chriſt*, but to ſee *Chriſt full of Grace and truth, of whoſe fulneſs thou mayeſt receive grace for grace*, that is, ſaying it is eaſie to profeſs Chriſt with the mouth; but to confeſs him with the heart, as *Peter* (*to be the Chriſt, the Son of the living God, the alone Mediator*) that's above fleſh and blood.

Many

Many call Chriſt Saviour, few know him ſo. To ſee grace and Salvation in Chriſt, is the greateſt ſight in the world; none can do that, but at the ſame time they ſhall ſee that Grace and Salvation to be theirs. Sights will cauſe applications. I may be aſhamed to think that in the midſt of ſo much Profeſſion, yet I have known little of the *blood of Chriſt*, which is the main thing of the Goſpel. A Chriſtleſs formal Profeſſion,

will be the blackeſt ſight next to Hell, that can be. Thou mayeſt have many good things, and yet let one thing be wanting, that may make thee go away ſorrowful from Chriſt.

Thou haſt never ſold *all thou haſt*, never parted withall thy own Righteouſneſs, *&c.* Thou may'ſt be high in duty, and yet a perfect enemy and adverſary to Chriſt. In *every Prayer*, in *every ordinance*, labour after *Sanctification* to thy utmoſt, but

but make not a *Chriſt* of it to *ſave* thee; if ſo, it muſt come down one way or other. Chriſts infinite *Satisfaction*, not thy *Sanctification*, muſt be thy *Juſtification* before God. When the Lord ſhall appear terrible out of Holy Places, Fire ſhall conſume all that as Hay and Stubble.

This will be found Religion only, to bottom all upon the everlaſting Mountains of Gods *Love* and *Grace* in Chriſt, to live continually in the

ſight

ſight of *Chriſts* infinite Righteouſneſs and Merits (they are ſanctifying, without them the heart is carnal) and in thoſe ſights to ſee the full vileneſs, yet littleneſs of ſin, and to ſee all pardoned: in thoſe ſights, to pray, here, *&c.* Seeing thy polluted ſelf, and all thy weak performances accepted continually; in thoſe *ſights* to trample upon all thy ſelf glories, Righteouſneſſes and priviledges, as abominable, and be found continually

in

in the *righteouſneſs of Chriſt only*, rejoycing in the ruines of all thy *own righteouſneſs*, the ſpoyling all thy *own excellencies*, that *Chriſt alone*, as Mediator, may be exalted in his Throne, mourning over all thy duties (how glorious ſoever) that thou haſt not performed in that ſight and ſence of Chriſts love: without the blood of Chriſt on the conſcience all is dead ſervices, *Heb.* 9. 14.

That

That opinion of *Free-will* (ſo cryed up) will be eaſily confuted (as it is by Scripture) in thy heart, who haſt had any ſpiritual dealings with Jeſus Chriſt, as to the application of his Merits, and ſubjection to his righteouſneſs.

Chriſt is every way too magnificent a perſon for poor Nature to cloſe withall, or apprehend.

Chriſt is ſo infinitely holy, Nature durſt never look at him: ſo infinitely good, Nature can never

ver believe him to be ſuch, when it lies under full ſights of ſin.

Chriſt is too high and glorious for Nature ſo much as to touch. There muſt be a Divine Nature firſt put into the ſoul, to make it lay hold on him, he lies ſo infinitely beyond the ſight or reach of Nature.

That Chriſt, that *natural free-will* can apprehend, is but a *natural Chriſt* of a mans own making; not the Fathers Chriſt, not *Jeſus, the Son*

of

of the living God, to whom none can come without the Fathers drawing, *Joh. 6. 44, 46.*

Finally, ſearch the Scriptures daily, as Mines of Gold, wherein the heart of Chriſt is laid. Watch againſt conſtituon-ſins, ſee them in their *vileneſs*, and they ſhall *never break out into act.* Keep alwayes an *humble, empty, broken* frame of heart, ſenſible of any *ſpiritual miſcarriage*, obſervant of all *inward workings*, fit for the *higheſt* commu-

communications. Keep not *guilt in the conſcience*, but apply the *blood of Chriſt* immediately. God chargeth ſin and Guilt upon thee, to make thee look to Chriſt the *Brazen Serpent.*

Judge not Chriſt's Love by *providences*, but by *promiſes.* Bleſs God for ſhaking thee off thy *falſe foundations*, for any way whereby he keeps the ſoul awakened, and Looking after Chriſt; better Sickneſſes, Temptations, than Security and Slightneſs. A

A ſlight ſpirit will turn a prophane ſpirit, and will ſin and pray too. Slightneſs is the ban of profeſſion; if it be not rooted out of the heart by conſtant and ſerious dealings with, and beholdings of Chriſt in duties, it will grow more ſtrong and more deadly, by being *under Church-Ordinances*. Meaſure not thy Graces by others Attainments, but by Scripture trials. Be ſerious, exact in Duty, having the weight of it upon the heart;

heart; but be as much afraid of taking comfort from duties, as from ſins. Comfort from any hand but Chriſts, is deadly. Be much in Prayer, or you will never keep up much communion with God. As you are in Cloſet-Prayer, ſo you will be in all other Ordinances.

Reckon not duties by high expreſſions, but by low frames, and the beholdings of *Chriſt*. Tremble at Duties and Gifts. It was the ſaying of a Saint, *He was more afraid of*

of Duties than his Sins; the one often made him proud, the other alwayes made him humble. Treasure up manifestations, they make the heart low for *Christ*, too high for sin. Slight not the lowest, meanest evidence of Grace. God may put thee to make use of the lowest, as thou thinkest; even that, 1 *Joh.* 3. 14. that may be worth a thousand worlds to thee.

Be true to truth, but not turbulent and scornful. Restore such as are fallen,

fallen, help them up again with all the bowels of *Christ*, Set the broken disjoynted bones, with the grace of the Gospel.

High Professor! despise not weak Saints; thou mayest come to wish to be in the condition of the meanest of them. Be faithful to others infirmities, but sensible of thy own. Visit sick beds and deserted souls much; they are excellent Schools of experience.

Abide in your calling, be dutiful to all religions

as

as to the Lord. Be content with little of the world: Little will ſerve. Think every little of Earth much, becauſe unworthy of the *leaſt*. Think much of Heaven too little, becauſe *Chriſt* is ſo rich and free. Think every one better than thy ſelf, and carry every ſelf-loathing about thee, as one fit to be trampled upon by all the Saints. See the vanity of the world, and the conſumption that is upon all things, and love nothing but *Chriſt*.

Chriſt. Mourn to ſee ſo little of Chriſt in the world, ſo few needing him; Trifles pleaſe them better. To a ſecure ſoul, Chriſt is but a Fable, the Scriptures but a ſtory. Morn to think how many under high Profeſſions, that are not under Grace, looking much after Duty, Obedience, little after Chriſt, little vers'd in Grace. Prepare for the Croſs, welcome it, bear it Triumphantly like Chriſts Croſs, whether ſcoffs, mockings, jeers, con-

contempts, impriſonments, &c. But ſee it be Chriſts Croſs, not thy own.

Sins will hinder from glorying in the Croſs of Chriſt. Omitting little Truths againſt Light, may breed Hell in the Conſciences, as well as committing the greateſt ſins againſt Light. If thou haſt been taken out of the belly of Hell into Chriſts boſome, and made to ſit among Princes in the Houſhould of God, O how ſhouldſt thou

thou live as a Pattern of Mercy! Redeemed, reſtored Soul, what infinite ſummes doſt thou owe *Chriſt*? with what ſingular frames muſt thou walk, and do every duty? *Sabbaths*, what Praiſing-dayes, ſingings of *Halelujahs*, ſhould they be to thee: ordinances what a Heaven, a being with Chriſt, and Angels, and Saints? *Baptiſm*, what a drowning the ſoul in eternal Love, as a burial with Chriſt, dying to all things beſide him? every

time thou think'ſt of Chriſt, be aſtoniſhed, and wonder; and when thou ſeeſt ſin, look at *Chriſt's* Grace that did pardon it; and when thou art proud, look at Chriſt's Grace, that ſhall humble and ſtrike thee down in the duſt.

Remember *Chriſt's* time of love, when thou waſt naked, *Ezek.* 16. 8, 9. and then he choſe thee. Canſt thou ever have a proud thought? Remember whoſe arms ſupported thee from ſinking,

ing, and deliver thee from the loweſt Hell, *Pſal.* 86. 13. And ſhout in the ears of Angels and men, *Pſal.* 14. 8. And ſing for ever, *Praiſe Grace, Grace.* Daily Repent and Believe, and Pray, and walk in the ſights of Grace, as one that hath the Anointings of Grace upon thee: Remember thy ſins, Chriſts pardonings; thy deſerts, Chriſts merits; thy weakneſs, Chriſts ſtrength; thy pride, Chriſt's humility; thy many infirmi-

ties, Christs restorings; thy guilt, Christs new application of his blood; thy fallings, *Christ's* raising up thy slightingness, *Christ's* sufferings; thy want, *Christs* fulness; thy temptations, *Christs* tenderness; thy vileness, *Christs* righteousness.

Blessed soul, whom *Christ* shall find not having on his own righteousness, *Phil.* 3. 9. But having his robes washed and made white in the blood of the Lamb, *Rev.* 7. 14. Woful miserable Professor,

Profeſſor, that haſt not the Goſpel within, reſt not in Church-tryal; thou may'ſt paſs that, and be caſt away in *Chriſts* day of Tryal. Thou may'ſt come to Baptiſm, and never come to Jeſus and the blood of ſprinkling, *Heb.* 12. 24. Whatever workings or attainments come not up to clear diſtinct apprehenſions of *Chriſts* Blood, Merits, Righteouſneſs, (the main Object of the Goſpel) falls ſhort of the Goſpel, and leaves the ſoul in a

condition of doubtings, and queſtionings; and doubtings (if not looked unto betimes) will turn to a ſlightineſs of ſpirit, one of the moſt dangerous frames. Trifle not with Ordinances. Be much in Meditation and Prayer. Waite diligently upon all hearing opportunities, we have need of Doctrine, Reproof, Exhortation, Conſolation, as the tender herbs and graſs hath of the rain, the dew, the ſmall rain, and the ſhowers, *Deut.* 32.

32. 2. Do all thou doſt, as ſoul-work, as unto Chriſt, *Zech.* 7. 5. 6. As immediately dealing with Chriſt Jeſus, as if he were looking on thee, and thou on him, and fetch all thy ſtrength from him.

Obſerve what holy motions you find in your ſoul to duties; prize the leaſt motion that is from a ſight of Chriſt, the leaſt good thought thou haſt of Chriſt, the leaſt good word thou ſpeakeſt of him ſincerely from the

heart, is rich Mercy; O bleſs God for it. Obſerve, of every day you have the day ſpring from on high (with his morning dews of mourning for ſin) conſtantly viſiting *Luk.* 1. 17. The bright morning Star (with freſh influences of Grace and Peace) conſtantly ariſing, *Rev.* 22. 16. And Chriſt ſweetly greeting the ſoul in all duties. What duty makes not more ſpiritual, will make more carnal; what doth not quicken and humble, will

will deaden and harden.

Judas may have the Sop, the outward priviledge of Baptiſm, Supper, Church-fellowſhip, *&c.* But *John* leaned on Chriſts Boſome, *Joh.* 13. 23. that's the Goſpel-ordinance poſture, in which we ſhould pray, and hear, and perform all duties. Nothing but lying in that Boſome, will diſſolve heardneſs of heart, and make thee to mourn kindly for ſin, and cure ſlightneſs and ordinarineſs of ſpirit (that *Gan-*

green in profession) that will humble indeed, and make the soul cordial to Christ, and sin vile to the soul, yea, transform the ugliest peice of Hell into the glory of Christ.

Never think thou art right as thou shouldest be, a Christian of any glorious attainment, until thou come to this; alwayes see and feel thy self lying in the Bosom of Christ, who is in the Bosom of the Father, *Joh.* 1. 18. Come and move the Father for sights of Christ,

Chriſt, and you ſhall be ſure to ſpeed: you can come with no requeſt that pleaſeth him better. He gave him out of his own Boſom for that very end, to be held up before the eyes of all ſinners, as the everlaſting Monument of his Fathers Love.

Looking at the natural Sun, weakneth the eye. The more you look at *Chriſt* the Sun of righteouſneſs, the ſtronger and clearer will the eye of Faith be. Look but at *Chriſt*,

Christ, and you will love him and live on him. Think on him continually. Keep the eye constantly upon Christ's *blood*, or every blast of temptation will shake you. If you will see sins sinfulness, to hate it, and mourn, do not stand looking upon sin, but look upon Christ first, as suffering and satisfying.

If you would see your Graces, your Sanctification, do not stand gazing upon them, but look at Christs Righteousness in the

the first place: see the Sun, you see all) then look at your graces in the second place.

When you act Faith, what you first look at, that you expect settlement from, and make it the bottom of your hope. Go to Christ in sight of thy sin and misery, not of thy grace and holiness. Have nothing to do with thy graces and Sanctification (they will but vail Christ) till thou hast seen Christ first. He that looks upon Christ through his graces,

graces, is like one that ſees the Sun in water, which wavereth and moves as the water doth. Look upon Chriſt only as ſhining in the firmament of the Fathers love and Grace, you will not ſee him but in his own glory, which is unſpeakable.

Pride and unbelief will put you upon ſeeing ſomwhat in your ſelf firſt; but faith will have to do with none but Chriſt, who is unexpreſſibly glorious, and muſt ſwallow up

up thy ſanctification, as well as thy ſins: for God made him both for us, and we muſt make him both, 1 *Cor.* 1. 30. 2 *Cor.* 5. 21. He that ſets up his ſanctification to look at to comfort him he ſets up the greateſt Idol which will ſtrengthen his doubts and fears. Do but look off Chriſt, and preſently (like *Peter*) you ſink in doubts.

A Chriſtian never wants comfort, but by breaking the order and method of the Goſpel, look-

looking on his own, and looking off Christ's perfect righteousness; which is to chuse to live rather by candle-light, than by the light of the Sun.

The Honey that you suck from your own righteousness will turn into perfect gall; and the light you take from that to walk in, will turn into *black* night upon the soul.

Satan is tempting thee, by putting thee to *plod* about thy own Graces, to get comfort from them; then

then the *Father* comes and points thee to *Christs Grace*, (as rich and glorious, infinitely pleasing him) and biddeth thee study Christs righteousness (and his biddings are enablings) that's a blessed motion, a sweet whispering, checking thy unbelief; follow the least hint, close with much prayer, prize it as an unvaluable Jewel; it's an earnest of more to come again.

If you would pray and cannot, and so you are discouraged, see Christ praying

praying for you, using his interest with the Father for you; what can you want? *Joh.* 14. 16. and chap. 17.

If you be troubled, See *Christ* your Peace, *Eph.* 2. 14. Leaving you peace, when he went up to Heaven, again and again, charging you not to be troubled, no not in the least (sinfully troubled) so as to obstruct thy comfort, or thy believing, *Joh.* 14. 1, 27.

He is now upon the Throne, having spoiled upon

upon his Croſs (in the loweſt ſtate of his humiliation) all whatſoever can hurt or annoy thee.

He hath born all thy ſins, ſorrows, fears, diſgraces, ſickneſſes, troubles, temptations, and is gone to prepare Manſions for thee.

Thou who haſt ſeen *Chriſt* all, and thy ſelf abſolutely nothing, who makes *Chriſts* all thy life, and art dead to all righteouſneſs beſides, thou art the Chriſtian, one highly beloved, and who hath found

found favour with God. Favourite of Heaven, do Chriſt this one favour for all his love to thee; Love all his poor Saints and Children (the meaneſt, the weakeſt, notwithſtanding any difference in judgment) They are engraven on his heart, as the Names of the Children of *Iſrael* on *Aarons* Breſt-plate, *Exod.* 28. 21. Let them be ſo on thine. *Pray for the peace of* Jeruſalem; *they ſhall proſper that love her*, Pſal. 1. 22. 6.

FINIS.

Spiritual Hymns

Used by some

CHRISTIANS

AT THE

RECEIVING

THE

SACRAMENT

OF THE

Lords Supper,

With some others.

LONDON,
Printed for *N. Crouch* in
Exchange-Ally, 1676.

Spiritual Hymns used by Some Christians at the Receiving the Sacrament of the Lords Supper.

Hymn. 1.

OUr holy mediator Christ,
In time appear'd in flesh,
To Reconsile our souls to God,
In truth and Righteousnes.

Our nature he upon him took,
On which grim death did pass,
And to appease his Fathers wrath,
He Crucified was.

This power he had to lay Life down,
And Take it up again,
The God-head in him did triumph,
Although his flesh had pain.

And

And Conquering, he hath took (place
At his Fathers right hand,
The Cherubins of glory all
About his throne do Stand.

His Spirit now hath Influence
Upon the hearts of thoſe,
(With full divine Authority)
Whom he before had Choſe.

To keep them ſafe they might (not fall,
As they did once before,
But in Commnnion Live with (him,
And ſerve him evermore.

Hymn. 2.

Hear is a banquit thou haſt (made,
A table of fat things,
Repleniſhed it alwayes is,
Food ſuitable for Kings.

The

The Fare is thine, of thine own
(Coſt,
The Lamb is of thy fold,
It is the beſt in all the flock,
Better to us then gold.

No Spot in him was ever found,
No blemiſh but all pure,
Yet for us he had many a
(wound,
Thy wrath he did indure.

He drank a full draft of thy cup,
That no wrath might Remain,
That we might drink in draſts
(of Love,
And live to thee again.

And ſpend our daies upon the
(earth,
In joy through thine own
(ſpirit,
Untill we come thy glory great,
In heaven to Inherit.

Hymn. 3.

HOſanna to King *David's* ſon,
Hoſanna to the Chriſt,
That in the Fathers name doth come,
Hoſanna in the high'ſt.

For thou waſt ſlain, and art alive.
Redeeming us to God,
From every Nation, Kindred, Tongue,
By thy moſt precious blood.

Corruptive things as ſilver is,
And gold redeem'd us not,
But Chriſt, our Saviours precious blood,
A Lamb without a Spot.

To him that ſits upon the throne,
And Chriſt the lamb therefore,
Be glory, bleſſing, ſtrength, renown,
And honour evermore.

The

Hymn. 4

THe glory of ſalvation
Will come and will not ſtay,
Our earneſt ſute is to the King,
Lord ſend thy Son away.

We are thy bride, eſpous'd we (are
Unto the Lord, the King,
The marriage Supper draweth (nigh,
And in our eares doth Ring.

The wedding, and the crowning (day,
Joyful to us will be,
Enter we ſhall his pallaces
Our Royal King to ſee.

No wrinckle then ſhall on our (Cheeks,
Nor ſpot be on our face,
But comly all we ſhall appear,
In beautifying grace.

Yea face to face we ſhall him ſee,
With glory, and delight,
And in his preſence ever be,
Praiſing him day and night.

Hymn. 5.

LO Chriſt is Sacrific'd for us,
Our Paſſover from Heaven,
Now therefore let us keep the feaſt,
Not with old lumps of leaven.

Who eat and drink unworthily,
Their own ſalvation earn,
Becauſe they want a ſpiritual eye,
His body to diſcern,

Our hearts with care examined,
Let us be ſtirred up,
To eat of this Celeſtial bread,
And drink this ſacred Cup.

As

As often as we eat this bread
And drink this ſacred wine,
We ſhew our ſaviours death,
(until
He come the ſecond time.

Hymn. 6.

The heavens now retain our
Until he come again, (Lord,
And for the ſafety of our ſouls,
He there doth ſtill remain.
(peace,
A preiſt he is to make our
An Advocate to plead,
He's a Forerunner to poſſeſs,
To Heaven he will us lead.
(gain'd,
Our peace is made, our right is
A poſſeſſion we have,
Our evidence is firmly ſeal'd,
On this ſide of the grave.
(appear,
And quickly ſhall our King
And take us by the hand,

And lead us fully to enjoy,
The promis'd holy land.

Oh let us live a holy life,
And to thee honour bring,
Lets follow Christ where ere he goes,
And to his honour sing.

Hymn. 7.

Thy acts, O Lord, thy noble acts,
In this feast we do see
Though rebels are in bondage still,
Thy Children they are free.

Free from their sins, thy wrath, and hell,
By Christ our Advocate,
Who interceeds daily for us,
Before the mercy seat.

That we now being brought to God,
Who once were gone Astray,
By Christ the Bishop or our Souls,
May sing his praise alway.

And

And whilſt we live we are in-
(gag'd
And taught by Goſpel light
To ſet our faith and hope on
(work,
We walk not yet by ſight.

But Heavenly glory will break
(forth
At laſt, and will not ſtay,
Angels and Saints at laſt will
And call us all away. (come,

Hymn. 8.

(us,
Thine eyes, O Lord, are ſtill on
How 'ere the caſe doth ſtand,
A table thou haſt furniſhed,
Made ready by thine hand.

Proviſions of heavens dreſs,
Food of the beſt have we,
The fruits of his own Righte-
(ouſneſs,
Choyce ſtreams of puritie.

Justification is our wine,
Salvation is our bread,
Eternal life is placed in (Head.
Our King, our Crown, our
(world,
No people now in all the
Are better fed then we,
Our Manna's from the Royal
By thy divine decree. (throne

In trouble we are safely kept,
And guarded by his power,
In midst of all our enemies,
Who soon would us devour.

In honour of his holy name,
Rejoice with one accord,
And let the very heart rejoice,
Of them that fear the Lord.

Hymn. 9.

call'd)
The bread of God (so truly
That giveth life unto the world.

Is

Is he that down from heav'n came,
And with this ſweet celeſtial bread,
Lord let us be repleniſhed,
And give us ever of the ſame.

For he that as the Scripture ſaith,
Lays hold on Chriſt by lively faith,
Shall never thirſt or hunger more,
For by this faith and feeding ſo,
Out of his belly there ſhall flow,
Of living waters plenteous ſtore;
The Spirit and the bride do ſay,
Come, come away without de-lay,
And ſince that they have ſaid it firſt,
Let all that hear it as we do,
Reply the ſame, and ſay ſo too,
Come every one that is a thirſt,

The water of eternal life,
Take without price, take with-
(out ſtrife,
Take freely whoſoever pleaſes,
Behold the Judg at dore doth
(ſtand,
His coming is ſo near at hand,
Amen, Amen, ſo come Lord
(Jeſus.

Hymn. 10.

LO Chriſt hath ſuffered once (for all;
The juſt for wicked men,
That he might bring us unto (God,
Now reconcild agen. (fleſh
Who bare our ſins in his own
Upon that curſed Tree,
That we ſhould live to Righ-
(teouſneſs,
And dead to ſin ſhould be.
All we like ſheep have gone a-(ſtray,
To ſeveral ſins we fall,

And

And God hath laid the load on him,
To suffer for us all

A man of sorrow sure he was,
And he hath born our greif,
Mean while we hid our face from him
And gave him no releif.

Lo this is that good shepherd then,
That good shepherd indeed,
That lost his life to save his sheep,
That they might never bleed.

A greater love then this have none,
Nor none can comprehend,
Then that a man should stake his life,
And loose it for his freind:

For scarce will any die for him,
That lives most righteously,
Yet happ'ly for a special freind
Some one might dare to dye.

But God commends his love
(to us,
And he commends it thus,
In that when we were enemies,
Christ freely di'd for us.
(God,
By him therefore lets give to
The sacrifice of praise,
Fruit of our lips, in giving
Unto his name always. (thanks,

A Soliloquy on the Lord Supper.

GIve me my captive soul,
(or take
My body also thither,
Another life like this will make
Then both to be together.

Before that sin turn'd flesh to
(stone,
And all our lump to leaven,

A fervent ſigh might well have (blown
Our innocent earth to heav'n (know
For ſure when *Adam* did not
To ſin, or ſin to ſmother,
He might to heav'n from para- (diſe go,
As from one Rome t' other, (eaſe,
Thou haſt reſtor'd us to this
By this thy heavenly blood,
Which I can go to when I (pleaſe,
And leave Earth to their food.

Another on the Same.

1. (cheer,
WElcome ſweet & ſacred
Welcome deer,
With me, in me live & dweil,
For thy neatneſs paſſeth ſight,
Thy delight Paſſeth

Paſſeth Tongue to taſt or tell.

2.

O what ſweeetneſs from the (bowl
Fills my ſoul;
Such as is and makes Divine!
Is ſome ſtar (fled from the Sphere)
Melted there,
As we ſugar melt in Wine.

3.

Or hath ſweetneſs in the bread
Made a head
To ſubdue the ſmell of ſin;
Flowers and gums, and powders (giving,
All their living,
Leſt the enemy ſhould win?

4.

Doubtleſs neither ſtar nor (flower,
Hath the power,
Such a ſweetneſs to impart,
Only God who gives perfumes,
Fleſh aſſumes,
And with it perfumes my heart,

But

5.

But as Pomanders and ſweet (wood,
Still are good,
Yet being briuis'd are better (ſcented,
God to ſhew how far his love
Could improve,
Here as broken is preſented.

6.

Let the wonder of this pitty
Be my ditty,
And take up my lines and (life,
Hearken under pain of death
Hands and breath,
Strive in this, and love the (ſtrife.

Another on the Same.

1

NOt in rich Ornaments or (fine array,
Nor in a wedg of Gold,
Thou

Thou who for me waſt ſold,
To me doſt now thy ſelf con-
(vey,
For ſo thou ſhould'ſt without
(me ſtill have been
Leaving within me ſin.

2
But by the way of nouriſhment
Thou creep'ſt into my breaſt,
Making thy way my reſt;
And thy ſmall quantitys my
(length,
Which ſpred their forces into
(every part,
Meeting ſins force and art.

3
Yet can theſe not get over to
(my ſeul,
Leaping the wall that parts
Our ſouls and fleſhly hearts;
But as the outworks may con-
(troul
My Rebel fleſh, and carrying
(thy name,
Affright both ſin and ſhame.
(theſe elements comes,

4
Knoweth

Only thy grace which with
Knoweth the ready way,
And hath the Privy Key,
Op'ning the souls most subtle
Room,
While those to spirits refined
at door attend,
Dispatches from their freind.

God and the Soul.

MY God is all things unto me,
All God is also mine,
I am O Lord wholly in thee,
And also wholly thine.
The powers of each created good,
In God are all contain'd,
In him my comforts all do
Flourish, and are maintain'd.
He gave me all that he had made
All

All which did not ſuffice
My larger ſoul; therefore I (pray'd
He gave himſelf liekwiſe. (breath,
I'th 'midſt of good I live and
In him I'm only bright,
The rays with which I ſhine (beneath,
Are borrow'd from his light.

O Lord I am not all mine own,
Nor for another free,
Let life be a reflection
Of beams receiv'd from thee. (I judg
All things below thee (Lord)
To below my ſoul; (grudg
Oh let my nobler mind even
It ſelf in duſt to roul!
(me
Be more my ſelf, O Lord, to
Then I my ſelf have been,
Make me, O God, more one (with thee,
Then with my ſelf! *Amen*:

Becauſe

Becauſe thy loving Kindneſs is better then life, my lips ſhall praiſe thee, Pſalm. 63. verſ, 3.

1.

THy love is beſt,
And they are bleſt
That do the ſame enjoy;
They need not fear,
But caſt off care,
Nothing can them arnnoy.

2.

Thy kindneſs eke,
O who can ſpeak
Of it, as it is due!
Thy faithfulneſs
Is nothing leſs,
For thou art ever true.

Better

3.

Better is love
That's from above,
Than all things that are here:
'Tis better far
Than all we are
Our Lives are not so dear.

4.

The love of man,
Get it who can,
Doth always ebb and flow,
But thine doth last,
And doth not waste,
As thy dear Children know.

5.

O grant me still,
That all thy will,
I may observe forever,
That I may not
Make earth my lot,
Let me forsake thee never.

6.

Thy love, Lord, let
On me be set,
Thy kindness is the thing
That I desire,

And

And ſtill admire ;
Thou art my God and King,

7.

Thy love is free,
Lord give it me,
Thy favour to me ſhow,
That even I
Continually,
Thy faithfulneſs may know.

FINIS.